

4-1-1955

# Theology, News and Notes - Vol. 02, No. 03

Fuller Theological Seminary

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## Recommended Citation

Fuller Theological Seminary; Roddy, Clarence Stonelynn; and LaSor, William Sanford, "Theology, News and Notes - Vol. 02, No. 03" (1955). *Theology News & Notes*. 180.  
<https://digitalcommons.fuller.edu/tnn/180>

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THEOLOGY NEWS & NOTES  
Fuller Theological Seminary  
Pasadena 1, Calif., U.S.A.

Dear Friends:

We welcome to our select circle of Fuller alumni (present and future) a number of friends who have expressed an interest in THEOLOGY NEWS & NOTES. (One even offered to pay for a subscription!) We are glad to be of service; and if our informal ramblings will serve to inspire anyone to dig a little deeper, think a little harder, or just live a little better, we are amply repaid. Some of you are passing on your copies (we know this, because one was returned here by mistake). If your friends are interested enough to read TN&N, let us put them on the mailing list.

Before the next issue goes out, President Carnell will have been duly inaugurated in the office of President of Fuller Theological Seminary. Now get out your little black book, and make some notes. On Tuesday 17 May, there will be a special program in the afternoon, with a bang-up speaker on the concept of world conquest in Christianity versus that of Communism, followed by a round-table discussion led by several prominent speakers. That evening will be the Inauguration, and it will be one of the finest programs we have ever had! The next day, Wednesday, we will have our annual Alumni Luncheon. Thursday will be Commencement. WE HAVE PLANNED THIS COMPACT SCHEDULE TO ATTRACT AS MANY OF OUR ALUMNI AS POSSIBLE. If you can spend a week, come for Baccalaureate (Sunday 15th, 3 p.m.) and stay through the whole program. If you can only take a few days, come for the middle of the week. The Welcome Home mat is out! But don't miss it! You will never again have the chance to see the First Inauguration of a Fuller Seminary President!

A press release from the USS ORION brings us a splendid photo of Chaplain John Hammond USNR with Vice President Nixon. Come around, and let us touch you, John! Dick Carr is ready to go on active duty with the USAF. George Haroldson has been commissioned a Chaplain in the regular Navy. Earl Peden has his commission in the Air Force Reserve. Jim DeMott reports to Chaplains School (AF) on one July. Harold Legant is returning from Korea. Harry Firth (USN) is at Guam. John Schaeffer (USNR) is with the 3d Marine Division in Korea. John Pope, in Europe (USAF), recently made Captain. Warner Hutchinson (USNR) is hoping to go on active duty after graduation. Dave Miller (USA) hasn't thawed out enough yet up there in Alaska to write us. Did we miss anybody?

What they say about TN&N. Bob Ostensen (Mississippi), "Thank you so very much for this wonderful service you are rendering to those of us out in the work." Paul Holland (Dubuque), "Your TN&N have been well received at Dubuque Seminary....Please keep them coming." Henry Nichols (Whittier), "Thanks for including those of us who are not graduates." Orlando Wiebe (Saskatchewan), "Your TN&N came to our house yesterday, and I lost no time getting to read it." Dave Gunn (Illinois), "I have enjoyed your latest letter very much as I have enjoyed many others before this and the many thoughtful reminders that the Seminary family think often of us who have once enjoyed the fellowship at Fuller." Don Stoops (Thetis Is., B.C.), "My heart was touched with nostalgia once again for the companionships and associations that made Fuller 'home' for me." Dave Hubbard (Scotland), "Many thanks for the last Alumni letter. It was excellent." Al Strong (Ethiopia), "It was very refreshing and stimulating to receive TN&N. I for one am especially grateful to have an emphasis on the O.T." Bruce Herrstrom (Calimesa), "We do appreciate the Alumni news letters that you are responsible for." Ken Jaggard, "Dotty and I have been enjoying the seminary letters.... Keep 'em flying!" Merle Brenner (South Dakota), "For a few moments we are back in Seminary and the memories of those days are pleasantly revived. The discussions on timely topics sent in by the grades are stimulating and helpful." John Robertson (Texas), "It was very 'rich' in news." Glenn Bixler



(Colorado), "I have enjoyed the news letters from you very much--thank you." Bob Campbell (Paris), "Your letter N&N was welcomed with real acclaim in my 'boîte postale' yesterday." Al Desterhaft (Newton, Mass.), "These letters are a definite aid to the fulfillment of our ministries, in keeping abreast of publications and theological trends." Don Aeschliman (Transvaal), "There seems to be just the right amount of news of other fellows, humor, theological information, new writings, etc., to really fit my own need." E. P. Blair (Garrett Biblical), "I found your comments on current Biblical and Theological literature very illuminating. It seems to me that you are rendering a signal service to your students." Peter DeVisser (Eerdman's), "Thank you for the copy of your very interesting January issue of TN&N." "They have used 8,000 copies of Ramm."\* Bernard Ramm, "Thanks, thanks, and THANKS." Julius Massuto (Pomona), "Your letters to the alumni of FTS are provocative and informative." Zenos Claustrophobia (the only person to flunk out before being admitted), "Not a sermon outline, yet. And no pictures. You can keep it, Bub!"

Once in a long while a book appears which sweeps across a vast field covered by many other books, gathering together their separate contributions, analyzing their differences. I have recently read two such books and I want to bring them to your attention. The first is Jesus and the Future by G. R. Beasley-Murray (London: Macmillan and Co., 1954). According to the subtitle the book is an examination of the criticism of the eschatological discourse, Mark 13, with special reference to the Little Apocalypse theory. Incidentally, the work is one more monument to the British pastor, who for some reason seems to be able to turn out scholarly work even while he maintains his pastorate. That more American pastors do not, is attributable probably first of all to the demands of questionable value made upon the American pastor, and secondly, to the intellectual laziness or indifference of many American pastors. It is my fond hope that Fuller alumni in the pastorate will work at great problems and produce great books. I think you will thoroughly enjoy this work. It will give you something to bite into because it is deep; and it is practical enough to give you material for sermons on the second coming of Christ, and Bible studies in the life of Christ.

The second book is Herbert F. Hahn, Old Testament in Modern Research (Philadelphia: Muhlenberg Press, 1954). The author is apparently a Lutheran, who taught history at an academy in Albany for thirteen years and for the past ten years has been working in religious instruction in secondary schools. Therefore he seems not to be a professional Old Testament scholar. His work, however, is thoroughly scholarly and, in the manner of the work of Beasley-Murray, it reviews the whole subject of Old Testament Criticism from its beginning down to the present time. The rise of the critical spirit and the work of Julius Wellhausen is considered first of all, and stemming from that, Old Testament criticism of the Wellhausen type. That pretty well died on the stem, although we have exponents of it down to the present day in men such as R. H. Pfeiffer. Chapter II takes up the anthropological approach to the Old Testament: the field of comparative religions, including such men as W. Robertson Smith, James C. Frazer, and more recently the Norwegian Mowinckel. The British scholar S. A. Cook followed in this line, and probably most important in present day would be S. H. Hooke and his adherents of the myth-and-ritual school. The view develops largely from the a priori that all peoples must necessarily have gone through the same religious stages, and is buttressed largely by a highly selective method of gathering the similarities of all religions and neglecting the differentiae. Chapter III takes up the religio-historical school or Religions-geschichtliche Schule: the application of the historical method to the study of religion under the influence of Positivism plus the comparative method. Great

\*These two statements are from different letters and have no relation to each other, but I thought they would look nice together!--WSLS.



names are Gunkel and Gressmann. Chapter IV takes up Old Testament form criticism. Gunkel attempted to distinguish brief hero tales, extensive legends, and story cycles, as three stages in the development of literary genre. The Ras Shamra tablets were used by this school for study of poetical form, etc. Others, including Gressmann, extended the work to other portions of the Old Testament, and Sitz im Leben became the cry: the search for the life situation. There was, I think, a great deal of fantasy in this. Mowinckel, for example, got the idea that everything was the New Year's festival or the enthronement festival, and he read that into many of the Psalms. This work was analytical rather than constructive; but some scholars including Eissfeldt advocated the paying of more attention to factors which had determined the selection and arrangement of the materials in written form (p. 150ff.) Hempel seems to have put the main stress on the vitality of religious thought in the biblical writings. "The fact that the authors of the narrative documents regarded the task of writing history not simply as a factual recording of events nor even as an explanation of the political trends which governed them, but primarily as an effort to understand and explain their religious significance was the important fact which gave their writings significance as a cultural achievement. It was the fact which the higher critics had disregarded, thus missing the opportunity of giving their meticulous dissection of the sources significant meaning." (p. 153) You will notice that this substantially is the view that we try to get across concerning the history of the Old Testament. I do not mean that we are going with Hempel in his form criticism. But the movement is away from fragmentation to an appreciation of the unity of purpose of the Old Testament.

In Chapter V Hahn takes up the sociological approach to the Old Testament. The key name is Max Weber, and others of importance are the Frenchman Adolphe Lods, the German Albrecht Alt, and the American Louis Wallis. William C. Graham stressed the emphasis upon personal values in the social ideals of the prophets, but Hahn points out that he probably was interpreting the message for modern readers rather than describing what the prophets had emphasized to their own contemporaries.

Chapter VI takes up archaeology and the Old Testament, which is a significant development in Old Testament because it has so thoroughly changed the foundational points of much of Old Testament criticism. Many things that formerly were rejected as unhistorical by the critics are now known to rest solidly upon history. Many of the points of religion in the Mosaic period formerly rejected are now known to be similar to contemporary religious forms in the Ugaritic materials. The Nuzu materials have verified the picture of the patriarchal age, and Egyptian materials likewise have verified the picture of the Egypt portion of the Old Testament. All of this led to a new interpretive phase, and the major name is William F. Albright. Other significant names are Frankfort (The Intellectual Adventure of Ancient Man) and G. Ernest Wright (The Old Testament Against Its Environment).

The final chapter takes up the theological approach to the Old Testament and the rebirth of Old Testament theology. There was no Old Testament theology from the time of A. B. Davidson (1904) until the new studies beginning with König (1922) and particularly Eichrodt and Sellin (1933). This was not a revival of older orthodoxy. It began with criticism but insisted that "events reported in the Old Testament writings had not been included simply for the sake of their historical significance. ... The Old Testament was a 'revelation' of the meaning of history communicated progressively through the historical experience of a people" (p. 230). You will note here the subtle shift in the meaning of "revelation." This is the point at which I have the greatest criticism against modern biblical theology. The authors talk a great deal about revelation, and as we read their works we feel that they have returned to the view of former generations before the destructive work of higher criticism. However, what they mean is well described in this sentence: "But the content of revelation--the interpretation of the meaning of history which it



embodied--was a subject for study even more important than the literary means by which it had been communicated." Revelation, you see, is not something which God gives to man objectively, or directly. Rather, revelation is man's interpretation of history. I think that that would also be the view of G. Ernest Wright in his book, God Who Acts. We have no quarrel at all with the view that God acts, but that revelation begins and ends with man's attempt to interpret those actions is, at least in my opinion, open to serious question.

The author tries to present, and I think fairly, the varying positions, their strong points and their weaknesses. As I add up the weaknesses I believe they become very significant for the support of our position. On the other hand, as I add up the strong points in these various schools of critical thought, I see many areas in which the evangelical must seek to strengthen his own position. I wish that a few of you at least get a hold of this book, work over it seriously and then begin to communicate with me on certain points. We might be able to work out between us a better position than we have at the present time.

Some of you (I hope, many of you) are anxious to gain a useful reading knowledge of some foreign language, usually French and German. I wonder if you know about the Heath-Chicago Series (Boston: D. C. Heath & Co.), available in French, German, Italian, Spanish, and Russian. They are carefully graded, built on frequency lists, add new words gradually and use them repeatedly at the first appearance, put the meanings in footnotes, and contain interesting stories. (What more could you ask?) A man who will read his way through the ten books in any of these languages will be ready to move into serious reading. Fifteen minutes a day, faithfully, should give you a language in a year. If you can get someone who knows the language well (preferably a native speaker) to put the first few pages on a sound tape, you will get an audible image to help you with the visual image. Incidentally, don't be a 'fuss-budget' about details. They are only necessary when you want to speak and write the language. Learn to read. Try to get the meaning. After you have gone through five books of the Heath-Chicago series, get yourself a Gospel of John in the language, and work on it a few verses at a time. When you think you are getting good, tackle Romans and Hebrews.

I suppose most of you know about Evangelical Books, the amazing book club that gives you an excellent choice of books, at an unbelievable price. To date, the members have received \$41.85 worth of books for \$13.50. Selections have included The New Bible Commentary, Stonehouse' biography of J. Gresham Machen, Sauer, From Eternity to Eternity, Ramm, Christian View of Science and Scripture, Unger, Archaeology and the Old Testament, etc. Editors are Frank Gaebelin, Clarence Macartney, Harold Ockenga, and Paul Rees. The address is Greenvale, N.Y., if you are interested.

Some years ago when I was teaching the book of Acts four times a year I came to the conclusion that the missionary methods used by the Apostle Paul have not always been followed in modern missions. The more I worked on this thought, the more I became convinced that we should return, so far as possible, to the methods of the New Testament. Now, I know that I am not an expert in the field of missions, nor for that matter in anthropology. I am simply a Bible student. If anyone wants to dispute my view, I can only say, Take the book of Acts, study it carefully, study the methods as used by Paul as laid down in that book and in his epistles, and see if you do not come to the same conclusion. Recently there came into my hands a book by T. Stanley Soltau, Missions at the Crossroads (Wheaton: Van Kampen Press, 1954), in which the author comes to many of these same conclusions. Dr. Soltau is a missionary with long experience. Soltau pleads for the indigenous church and defines it as self-governing, self-supporting, and self-propagating. He suggests that missionaries who are doing pioneer evangelistic work should attempt to organize churches in two different places at the same time so that at least every other



Sunday the new believers would be left to themselves to conduct their own services entirely under their own leadership (p. 50). He is talking, of course, about the Nevius method which we Presbyterians have known in our Korean mission for a half century or more. I am sure you will enjoy the book and get much good out of it-- particularly those of you who are interested in missions.

Some of the statements may come as a shock to you. For example, Soltau says that he has "found it almost always true that the anti-foreign feeling on the part of the Christians toward the missionaries is in exact proportion to the amount of foreign funds used" (p. 89). Those of us who have done a bit of world traveling have found that the same thing is true with respect to Uncle Sam's liberality. Again, Soltau says that educational work is "one of the most expensive and least productive ways for obtaining those ends," namely evangelization and spreading of Christian ideals (p. 106). He shows in the context, however, that he is not opposed to educational work; he is simply recognizing its cost.

Perhaps one of the most important statements is, "Every foreign missionary should so plan and so carry on his work under the leadership of the Holy Spirit that there should be no need for a missionary successor to him when he comes to lay down his work..." (p. 110). "The missionary's objective is 'to work himself out of a job'" (p. 157). All too often we have established mission stations and sent out missionaries with the idea that the work would continue generation after generation. In fact, in my opinion, the hit-and-run type of missionary evangelism is built on the principle that we will always have missionaries to send out. You probably have all heard the famous statement, "No man has a right to hear the Gospel twice until every man has heard it once." I challenge the truth of that statement as well as the scriptural basis of it. Paul's work was a follow-up type of ministry in which he laid the foundations well, and then followed up with a return visit or with letters or with some trained worker to do the work for him.

Do not misunderstand me. I have no criticism whatever of the work done by our missionaries. I have only the greatest admiration for the love and devotion and sacrifice which they give. I simply question whether the way in which it has been done is the best way that it could have been done. Paul's methods included settling in large cities on main commercial routes, establishing a school, doing personal work in the local area but sending out trained workers into the surrounding area, indoctrinating them thoroughly in the basic Christian doctrines, and then moving on to do the same somewhere else. I would go a little farther than Soltau has in some places. He says that Paul's work was "a matter of planting the seed and trusting in God to cause it to grow" (p. 135). He stresses the fact that Paul was interested in planting churches so that he would not "build upon another man's foundation" (Rom. 15:20; p. 134). These statements must both be qualified in the light of the evidence in the book of Acts. Soltau points out that "Paul makes no mention of himself receiving or disbursing any funds with the exception already referred to of the offering on behalf of the poor brethren in Jerusalem" (p. 148). But even in that situation Paul took representatives from the various churches who were contributing toward the church at Jerusalem. Part of his plan was that these gentiles should bring gifts to the Jewish brethren at Jerusalem and thereby offset the charges of the Judaizers. See Acts 20:3-4 and 21:29.

One of the major points in this matter of the indigenous church is the question of language. Soltau rightly points out that no missionary ever learns to handle the language and the cultural elements completely like a native. He is at best always a foreigner. I remember visiting a theological seminary in a country which I shall not name, where the instruction was in English even to homiletics and the preaching of practice sermons. I could not help but ask myself, "How silly can this thing get?" Men who were going out to preach in their own language to their own people



were being taught to study the Bible, to couch their systematic theology, and even to preach, in a language which was not their own! Also along the line of this matter of language study there is a great tendency to resist any improvement. I was present at a mission station when Eugene Nida was meeting with the officials and pleading with them to scrap their old method of language study and put in the newer methods. Three years later I received a letter from one of the missionaries who by that time had had four years in the field. In the course of the letter he made the statement that he still could not understand all of the sermon preached by one of the native preachers. I know personally that it is not from any lack of application on his part. I also know that military personnel trained in the language school at Boulder after six months were able to interrogate Japanese prisoners and to read fluently and write in Japanese. The same thing can be said of Arabic or any other language. Nida discusses these problems in Learning a Foreign Language (New York: Foreign Mission Conference, 156 Fifth Ave., 1950) and there is much along the same line in Eliezer Rieger, Modern Hebrew (New York: Philosophical Library, 1953). Those of you who have any influence whatever on mission boards or in missionary language methods, I plead with you to find out what can be done, what is being done by the Army Language School at Monterey and by the Kennedy School of Missions, Hartford, Connecticut, and in many other places. I have heard our State Department personnel after a few months of intensive training converse fluently on the streets of Damascus in Arabic. But many missionaries are being denied that type of language training, and after two and three and sometimes four years are still frustrated by their inability to speak fluently.

A North African Christian who was converted from Mohammedanism quite a few years ago spoke recently in chapel. He told me that he is at work on a translation of the Bible into colloquial Arabic. Here again, I think, is an indication of the inferior methods of some missions. For 25 years I have been told by western authorities that preaching to the Moslems must be done in classical Arabic. The translation of the Bible is in classical Arabic. I could never see the logic of this, since it is beyond argument that the common person understands the common speech far better than he does the classical. This Arab, a very well educated man, confirmed my opinions; and the history of the Bible in the vulgar tongues also confirms them. The New Testament which the Holy Spirit saw fit to inspire in the common Greek ought to be translated into the common language of every man. My Arab friend tells me that he is winning converts to Christianity from Mohammedanism by preaching the Gospel message in the common language.

While we are still on the subject of missions--the well known book by Johannes Warneck, The Living Christ and Dying Heathenism (translated by A. Buchanan; Grand Rapids, Michigan: Baker Book House) has been reprinted. There are many good things in this book. However, I get a little weary with the problem of reprints. For example, Warneck, in discussing "Agencies that clear the way for Christianity," presents the "superiority of Christian races" (p. 165), and "the influence of Christian colonial powers" (p. 171). Those of us who have been in China, India, and the Arab world know that these things do not clear the way for Christianity. The growing nationalism and the collapse of colonial power have made these very things a hindrance to the Gospel. Again Warneck talks about "the heathen's sense of misery" (p. 156) and "the heathen's need of education" (p. 162) as agencies that clear the way for Christianity. In the light of so much national and international attention to these problems they no longer act as they did when Warneck wrote the book nearly 100 years ago. Many things in this book need to be brought up to date. Reprints of classical works are good and we are glad to have them available, but we must always use them cautiously, and we must always modify statements in them in the light of later knowledge and developments.

Speaking of reprints, S. J. Andrew, The Life of Our Lord (Grand Rapids: Zondervan) is available again. I wish first of all to commend the publisher for the inclusion



of the original publication date (1891 revision of the work which first appeared in 1862). Many of us have felt that it is little short of dishonest to publish a reprint with no other date than "1949" or whatever it may be. I refuse to list such dates in my own biographical references, and refuse to accept them from my students. They should read "reprinted 1949," and preferably add "(originally published 1882)." Then, I would like to express my appreciation of the clear typography and the page appearance. Some reprints have a muddy appearance. Others have been crowded into pages that are too small, leaving practically no margin. There is no need of adding comments on this famous work. The price (\$5.95) is reasonable for 650 pages. Zondervan has also reprinted Martin Luther, Commentary on the Epistle to the Romans (translated by J. T. Mueller). The quality is as good as Andrew's work, but the date (1954) would certainly look bad for a bibliographical reference to Luther! No one would ever guess that the work was written in 1516, and first published in 1908. These facts should be stated on the title page, in my opinion.

Baker's Co-operative Reprint Library has just republished the famous work of William K. Hobart, Medical Language of Luke (Grand Rapids: Baker Book House, 1954). This work, first published in 1882, convinced Zahn and even Harnack, that Luke was a physician. Harnack, in Luke the Physician (1907), said "I subscribe to the words of Zahn: 'Hobart has proved for everyone who can at all appreciate proof that the author of the Lukan work was a man practised in the scientific language of Greek medicine--in short, a Greek physician'" (p. 14, ap. ISBE, 3:1938). However, modern work in the papyri has led scholars to say with more caution, that the language demonstrates that if Luke was not a physician, at least he had a better-than-average knowledge of medical terminology. Personally, I am glad to have this classical work in print again--but I shudder to think of some of the extreme claims that non-scholarly preachers are going to be making! Just remember: all the answers are not usually found in a single book.

Our guest editor this issue is our beloved Professor Roddy.

Dear Fellowlaborers in the Master's Vineyard:

Greetings in His Name from the members of the department of Practical Theology! How are you workers on the Mission Field and in the Pastorate enjoying your postgraduate courses in Practical Theology? Things are really becoming R-E-L-E-V-A-N-T, eh? And that with a vengeance? Good, when that takes place God can use us with the common folk, yea, with all the folk. You lads in the hallowed cloisters of Aberdeen, Amsterdam and elsewhere, without doubt, are still being fascinated and enthralled by great and dynamic ideas. Good! The Lord bless you in your efforts and may we all work for the extension of His truth unto the glory of His Name.

This year has been a good one in our department. The acquisition of Dr. Lars Granberg as Dean of Students and Professor of Psychology has proven a definite contribution to the total life of the school. He is worth his weight in gold. Soon we expect to announce a Professor of Evangelism. How we are growing in the department of Practics! With chairs in Practical Theology, Religious Education, Speech, Psychology, and Evangelism we are coming of age and are able to offer courses comparable to those of the finest seminaries. By the way, our young man Bill Lantz, in the Speech section, is really popular with the men, as are his courses. His electives are crowded out. It is good to find so many of the students realizing the value of the proper use of the voice in preaching. We are having a fine time in Homiletics and a number of unusually fine preachers (in the bud) are revealing themselves.

Now for a few books that might prove valuable. The Art of Ministering to the Sick, by Richard Cabot and Russell Dicks (Macmillan), remains the classic in its field, as does The Funeral, by Andrew Blackwood (Westminster Press). Both are 'musts' for any pastor. The Funeral and the Mourners, by Paul Irion (Abingdon), may prove



helpful as it is a rather fine psychological study of grief and the relation of the pastor thereto. The best book to appear in years on the overall subject of the theory and practice of the pastor is Paul E. Johnson's Psychology of Pastoral Care (Abingdon Press). I believe Dr. Granberg is using it as a text in Pastoral Counseling. I wish I could have had such a volume when I began my ministry.

Two magazines may interest some of you. Church Management, edited by William H. Leach (1900 Euclid Ave., Cleveland), is still the finest in the field. Pastoral Psychology (Great Neck, N.Y.) is the standard in its area. The January number is worth having, for it contains the finest bibliography in the field. In addition it has several graded reading courses in outline form. Sells for fifty cents per copy. Get a copy at once.

In Homiletics we are having the annual run of volumes, none of which are much to boast about. However, each of them does possess some value and there are good ideas to be gleaned from the run of the mine. I would commend the following: Expository Preaching for Today, by our prolific friend Blackwood (Abingdon); He Expounded, by Douglas M. White (Moody Press); Heralds of God, by the famous Scotch preacher, James S. Steward (Scribner's Sons, N.Y.). This is probably above the average. Maybe you lads in bonnie Scotland have heard this prince of preachers and would commend the book. I imagine one can sense the breath of the heather when he opens The Book in The Kirk. I am just concluding a book by a Scotch-Canadian, which has flashes of the unusual: Pastoral Preaching, by David A. MacLennan of Yale. This has just come from the press and I would say it is somewhat above average. It might well be called, Relevant Preaching. Very practical. Fine illustrations. Captivating phrases and quotations. Good reading.

Well, I guess this is it for now. With thanks to Professor LaSor for this opportunity to greet you, and praying that the blessing of God may rest upon your ministries and study, I remain

Yours in the fellowship of prayer,

*Clarence Stonelynn Roddy*  
Clarence Stonelynn Roddy

P.S. Hallelujah! The Devil is Defeated. Amen.

C.S.R.

Bob Ostenson wanted me to say a bit more about the Hamites and the black race.

(1) If we admit that there are only three races (and I don't), the white, black, and yellow, how does this fit Shem, Ham, and Japheth? The Semites are not yellow, but white, even as the Japhetic peoples. Why, then, try to force the black-race interpretation on Ham? (2) The curse is on Canaan, and not on Ham. Canaanites are a white race, not black. (3) The sons of Ham, as listed in the Scripture, are located in the white area, not in the black area of Africa. (4) There is no foundation for the theory that "Ham" means black. The Egyptian word for black is not hm but km. (5) The concept of an inferior race, even as the concept of a super race, is positively unchristian.

The General Assembly of the Presbyterian Church (USA) will meet about the third week in May. Since a decision will be made at that time which will affect the Presbyterian members of our Faculty, we ask you to be definitely in prayer that the Lord's will may be done.

Blessings on each one of you.

Looking unto Jesus,

*William Sanford LaSor*  
William Sanford LaSor